

INTER THE CATHOLIC RACIALIST

WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

Vol. 9 No. 2

FEBRUARY, 1950

New York, N. Y. 10 Cents

Sanctity in Harlem

By FRED CASSIN

"Everything is possible with God. Everything is possible to those who believe. Consequently it is always possible to live like a Christian. But in certain circumstances it takes an heroic faith to stay Christian."

Bishop Ancel,
Aux. of Lyons.

It is not easy to be a Christian in Harlem. There are too many things to fight against, too many temptations to overcome. For misery and immorality go hand in hand. And there can be no Christian life where there is immorality. Bishop Ancel has said (Temoignage Chretien, Dec. 9), "immorality is produced by misery, and it engenders more misery. The Christian life is made impossible by immorality and, without Christianity, you can't escape immorality." In Harlem there is misery; there is misery caused by segregation, by crime and vice and by bad housing.

In the vastly overcrowded area that is Metropolitan New York Harlem has the greatest per acre population. In 1948 an estimated 203,000 people lived in the 673 acres which comprise the Central Harlem Health District, which comprises the main portion of Harlem. Broken down that means that there is an average of 310 persons per acre. On both sides of one block—135th Street between Fifth

(Continued on page 6)

WHAT HAPPENED TO FEPC

By BETTY DELANEY

JANUARY 23 WAS the day set for the introduction of FEPC, Fair Employment Practice bill, into the House of Representatives. The bill was brought out of committee last September, and has been bottled up in the House Rules Committee since then.

Late in the first half of the 81st Congress Truman Democrats passed the 21-day rule to curb the powers of the Rules Committee in blocking civil rights and other administration legislation. Under the rule, bills held by the Rules Committee more than 21 days can be discharged by the chairman sponsoring them on the second and fourth Monday of the month.

January 23 was such a discharge day, and House Labor Chairman John Lesinski (D., Mich.) hoped to bring FEPC to the floor for a vote. The week before Truman Democrats and progressive Republicans over-ruled Dixiecrats and a few Republicans who moved to repeal the 21-day rule.

But there remained one hitch before FEPC, the first major civil rights bill to come this far along the legislative road, could come to a vote in the House. Speaker Sam Rayburn, would have to give the go ahead signal to Lesinski. On January 23 there were several other chairmen standing on the floor of the House, waiting for Sam Rayburn's recognition to bring their

bottled up bills into action. The Speaker of the House, admittedly against FEPC, chose to recognize the chairman of Public Lands, Peterson, at the crucial moment, thus sending FEPC back into



the Rules Committee to await the next discharge day, February 13.

Of course at that time, Sam Rayburn can again block the bill merely by a nod of his head in another direction. This action in the House of Representatives on January 23 seems to have been little affected by the Civil Rights Mobilization here in Washington January 14, 15 and 16.

More than 4,000 Americans converged on the nation's capital from thirty-three states, and fifty-eight national organizations under the NAACP's mobilization. They came to see their congressmen and impress them with the fact that the rank-and-file working man and woman wants to see

FEPC become a law. The delegates were about equally divided between negroes and whites, and many of the Dixiecrat Southern states were well represented. Roy Wilkins, national secretary of NAACP, said it was the largest group of people ever to be nationally represented on a civil rights issue. The sight of these 4,000 delegates milling over Capitol Hill for three days should have made some impression on the nation's law-makers. At least Southern Democrats were not able to repeal the 21-day law. Such a move would have blocked this FEPC bill until it died of old age. In voting against the Dixiecrats, several Republicans admitted it would do them no good back in the home state to side with the Southern block against civil rights.

Several Northern and Mid-western states already have passed FEPC laws, and in all cases they have worked well. The FEPC bill before Congress now is considered by civil rights leaders the most essential piece of civil rights legislation to be made law. It would prohibit discrimination in employment because of race, color, religion or nationality. It would cover hiring, firing, promotion and wages in inter-state commerce, labor unions and governmental jobs.

President Truman com-
(Continued on page 7)

Yellow Star, Brown Skin

By GERARD KAUFMAN

WHEN A FEW years ago the bells of peace were ringing all over the world and the people crying and laughing for joy, I thought this would be the end of all human hatred, all human discrimination. I thought this would be the end of a person wearing a yellow star because he was a Jew. I thought this would be the end of people being pushed around, not being admitted in social places because they were of a new life for the human race.

With this ideal I came to the United States, the so-called land of freedom and democracy. And yet, coming ashore in 1947 with some "colored" acquaintances with whom I had made friends I was greeted by my family by some incomprehensible words — "In America one does not associate with Negroes." I could not understand those words remembering the Negro GIs in France fighting side by side with their white brothers and yet not having the same rights, as I found out later, back in their own country.

I WAS PERSECUTED in Europe for being a Jew; my parents and sister were killed for the crime of being from a different race. That is why I became, if I may call it so, part of that race which is being persecuted here and whose only crime is having different

(Continued on page 7)

NEGRO HISTORY WEEK

By MARY DOLORES CADPAILLE

ORIZU IN "WITHOUT Bitterness" writes, "Unless we know what we are, and HOW we came about to be what we are, we shall certainly be unable to know where and how to go further." And history is one of those sciences that treats of "what we are," and "how we came about to be what we are."

Again history has been defined as "HIS-STORY." Thus it depends upon whose "His-Story" one reads as to what one finds out about one's self. Reading the wrong "HIS-STORY" will give wrong diagnosis; wrong diagnosis, wrong treatment; wrong treatment, probably death or at best prolonged illness and misery.

And so it has been with the reading or the non reading of the history of the man of color. Not knowing who he is, he and his non-colored fellow travellers have wandered into many dead-end streets, bogs, quicksands. Man instead of coming to the oneness created for him from the Beginning of the world finds himself plunged into the seething cauldron of racial disunity where imperialism, capitalism, exploitation, and the like are the witches that stir the poisonous brew and tend the fires of destruction underneath.

LET US LOOK at this analogy—a man trying to find his way to Heaven amid

churches. It depends upon whose "HIS-STORY" he reads and where he begins. Go back four hundred years and you will still find yourself puzzled and swamped among churches. Go back nineteen hundred years and there will be only one pointing finger, the same finger that started the world in motion and wrote its rules—man was created to know, love and serve God through loving and serving his fellow man. For man was made for God and to God he must return. Read God's story, and man will find his way to Him—and that story begins at the Beginning.

BUT MAN DOES not want to go back to Creation, to Adam and Eve. He will find sin there, and he wants to forget it because it means rep-

(Continued on page 6)

On the Poor

By Leon Bloy

"The poor you have always with you." In the whole abyss of time since that word no man has been able to say what poverty is.

The saints who wedded poverty from love of her, and begot many children by her, assure us that she is infinitely lovely. Those who will have none of such a mate, die sometimes from terror or despair, at her kiss, and the multitude pass "from the womb to the grave" without knowing what to make of such an anomalous entity.

When we inquire of God, He replies that it is He who is the Poor One—Ego sum pauper. When we inquire not of Him, He displays the glory of His riches.

Creation appears as a flower of Infinite Poverty; and the supreme work of Him who is called the Almighty was to cause Himself to be crucified

(Continued on page 3)

GOOD NEWS IS NEWS

By GEORGE A. McCAULIFF

Acting on the belief that what is news is not necessarily what men do wrong, "The Saturday Review of Literature" several months ago inaugurated a department called "Even Good News Is News."

While we rejoice at the appearance of this symptom of health in the journalistic body, we do believe that the reporting of crime has its place in the news of the day. The crime story is at once the easiest and most difficult to report. The easiest because of a foreknowledge that it will be eagerly consumed, the most difficult because in the nature of the story itself lie grave dangers to delicacy.

We do not, however, look forward with unmixed joy to the day when crime news as we now know it will be relegated to the present position of good news. For example, the newspaper of the not impossible future might carry a front page story somewhat like this—

Dying Man Refuses Release

Brighton, N. Y.—Feb. 20, 1950. This little community was aroused today over the refusal of Stephen Newgate, 50, to accept merciful release from his pain.

Dr. James Diddle, superintendent of Mercy Hospital for Incurables, where Newgate was admitted yesterday, stated that the patient suddenly and inexplicably refused the usual injection. "Newgate,"

(Continued on page 6)

For the present we note with pleasure the following items of good news which may have escaped your attention during the past month.

The Army moved in January to widen its promotion ladder for Negro soldiers by ordering top commanders at home and abroad to assign trained Negroes to 40 specialties.

"This is no eyewash," said Lt. Gen. E. H. Brooks, personnel and administrative chief, "and any commander who does not carry out the spirit of the instructions is in for a bad time."

In the line of good news is a New York Times editorial of January 17, pointing out the failure of the Republican

(Continued on page 7)



Platform of the Catholic Interracialist

WE BELIEVE in the sublime doctrine of the Mystical Body of Christ—for He is the Mystical Vine and we are the branches. He is the Head and we the members.

WE BELIEVE that the fruit of the Incarnation and the Redemption is the Brotherhood of Man under the Fatherhood of God.

WE BELIEVE that we are our brother's keeper and have a personal responsibility, therefore, before God, for the welfare of that brother in Christ and this embraces all men, irrespective of Race, Nationality or Color . . . for Christ died for ALL mankind.

WE BELIEVE that a lasting social order and peace will be achieved only by a Christian Social Order based on Christian Social Justice which includes Interracial Justice.

Editor, Feb., 1950.

PRAYER FOR THE HOLY YEAR

Pope Pius XII

Almighty and Eternal God, with all our soul we thank Thee for the great gift of the Holy Year.

May the Holy Year be for all a year of purification and sanctification, of interior life and reparation, the year of the great return and the great pardon.

May Thy grace kindle in all men the love of so many unfortunates, whom poverty and misery have reduced to a condition of life unworthy of human beings.

Awaken in the souls of those who call Thee Father the hunger and thirst for social justice and brotherly charity in works and in truth.

Give, O Lord, peace in our time, peace to the soul, peace to the family, peace to the fatherland, peace among nations. May the rainbow of peace and of reconciliation cover with its serene light the earth sanctified by the life and passion of Thy Divine Son.

The God of every consolation, deep is our wretchedness, grievous are our sins, innumerable are our needs; but greater is our confidence in Thee. Conscious of our unworthiness, we put as sons our fate into Thy hands, joining our feeble prayers with the intercession and with the merits of the Most Glorious Virgin Mary and all the saints.

Give to the sick forgiveness and health; to the young strength of faith; the girls, purity; the fathers, prosperity and the sanctity of the family; the mothers, the efficacy of their mission of teaching; the orphans, Thy affectionate safeguard; the refugees and prisoners, the fatherland; to all men, Thy grace, in preparation and as a token of eternal happiness in Heaven. Amen.

PILGRIMS, GATHERED TO THE GREAT HEART OF ROME FOR THIS MEMORABLE HOLY YEAR WILL CONTACT THE LIVING SOURCE OF HER ETERNAL YOUTH, AND WILL COME TO UNDERSTAND, IN WAYS NOT OTHERWISE POSSIBLE, WHY THE CITY IN WHICH GOD HAS CHOSEN TO PLACE THE HEART OF HIS MYSTICAL BODY, HAS BEEN PRESERVED FROM DESTRUCTION AND DECAY.

—Liam Brophy.

Readers Write

Dear Editor:

Please accept this as a constructive criticism and not as a carping critic.

In your December, 1949, issue, Leon King in his *THE HARLEM BALLOT* speaks sarcastically of the "Survival of the Fittest" philosophy of the present time. Now I fully agree with the Holy Father and Mr. King. Such a system is unjust and needs to be changed.

On page five of the same issue under the heading "FACTS," the columnist states "the only valid job criterion (is) ability." This I cannot agree with, and I think that the Holy Father (Pius XI) would not concur with such a principle.

Again I say that I am not criticizing just for the fun of it. But it seems to me that such a glaring contradiction in a paper that does so much good and influences so many people should be rectified. The family living wage that we need and must have cannot be based on ability. The colored porter or machinist cannot support the "Catholic" family of six or more children on the basis of an "ability wage."

J. E. W.
Seminarian
Washington, D. C.

We agree with you—and the Holy Father. Ability is not the only job criterion. Our attention was focused on the fact that the Michigan Bell Telephone Company was hiring people without reference to color and that is a good thing today.—Ed.

Dear Sir:

I read in the *Interracialist* some time ago of the controversy of taking a Negro in the K. of C. We accepted one in St. Mary's Council No. 2346 last month, although there were some in the Council who opposed the move. He is being accepted wholeheartedly by all.

W. F. Cundiff
64 Conover Ave.
Nutley 10, N. J.

Fine—and may it be an example!—Ed.

Negro Press Comments

"WE MAY THEREFORE expect, in a short time, to see many new organizations set up to "save" the so-called "Negro people," chiefly engaged in attacking institutions and organizations which have long served our people in a legitimate way.

... Fortunately for us, most colored people are getting wise to Red tactics and learning how to counteract them. The old, easy days are gone forever."

Pittsburg Courier

"THE PLANTATION ARISTOCRACY and the industrial leaders of the South now represented by their spokesmen in the Congress of the United States are making

The Church Speaks

John Lancaster Spaulding, Bishop of Peoria during the late nineteenth century, foresaw the conflict between capitalism and Communism: "So long as our whole national life struggle continues to be carried on around this single point of finance, what hope is there of avoiding fatal conflicts? The rich will worship their god Mammon alone and the poor will plot and scheme to shatter the idol; mechanical contrivances, such as arbitration boards and legislative enactments, will leave the root of the evil untouched. . . . Our politics, our literature, our whole national life must be more concerned for man than his money."

Cardinal Saliege, Archbishop of Toulouse states: "In taking flesh, Catholic Action comes out of its dream and gets into reality, into the social, the material, the economic, the temporal! It acts!"

The Rev. Charles Keenan S.J., managing editor of *America*, returned from a two months' visit to Ireland, said the prevailing sentiment of Irish Catholics was that it is "inconceivable how anyone with a Christian and Irish

background could condone the injustice of discrimination."

In a pastoral letter published in 1922, Msgr. Garnier, Bishop of Lucon in France, remarked:

"If there are in the world slaves of human respect, of ambition, of money, and of shameful passions, there are also, thank God, slaves of conscience and of duty."

The Rev. H. A. Reinhold, in an article, "The Vernacular in Our Liturgy," explains with clear objectivity "the reasons for having the vernacular in the Mass, not the Mass in the vernacular. . . . Pope Pius XII's two reasons can very well be taken care of, if we keep in Latin, as a 'sign of unity' and an 'antidote of corruption in doctrine, the canon of the Mass and all those prayers which are said in a low voice. This would restrict the vernacular to exactly those parts which are supposed to be sung by the people or to be heard: the 'hymnal' parts (Introit, Gradual, Offertory, Communion Verse, the Credo, Sanctus, Agnus Dei and perhaps the Kyrie) and the prayers in common: Collects, Preface, Our Father, and Thanksgiving after Communion."

ONLY TWO KINDS OF REPRESSION ARE POSSIBLE, GENTLEMEN: THE ONE INTERIOR, THE OTHER EXTERIOR, RELIGIOUS AND POLITICAL REPRESSION. THEY ARE OF SUCH A NATURE THAT WHEN THE RELIGIOUS THERMOMETER RISES THE THERMOMETER OF (POLITICAL) REPRESSION FALLS, AND WHEN THE RELIGIOUS THERMOMETER FALLS THE POLITICAL THERMOMETER — POLITICAL REPRESSION, TYRANNY — INCREASES. IT IS A LAW OF HUMAN NATURE, A LAW OF HISTORY.

—Juan Donoso Cortes, 1849.

common cause with the spokesmen in Congress voicing the sentiments of the manufacturers and traders of the North . . . There are a few liberals in the South expressing their desire to see the South democratized, but they are not legion. On the other hand, however, the conservatives of both major parties, from both the North and the South, are voting together against measures to secure fair employment practice, against the repeal of the poll tax, and against the outlawing of lynching. If the conservatives triumph the North and the South most assuredly will be united at the expense

of the Negro and of all persons classified as the common people."

The Negro History Bulletin
May 1947

"BUNCHE IS not only a great Negro but a great man.

"He symbolizes a trend, a trend whereby a Negro can obtain eminence and still fight the fight of the Negro. His greatness no one can deny. But it is not a greatness either because he happens to be a Negro or at the sacrifice of his devotion to the aspirations of the Negro."

Horace Cayton
Pittsburgh Courier

Vol. 9

120

February, 1950

No. 8

CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

34 WEST 135TH STREET

Tel. AUdubon 2-4892

MARGARET BEVINS..... Editor
ANNE FOLEY..... Asst. Editor
REV. EDWARD DUGAN..... Official New York Moderator
CARL MERSCHER..... Staff Artist

A Member of the Catholic Press Association

Catholic Interracialist is owned, operated and published monthly, September through June and bi-monthly July-August by Friendship House at 34 West 135th Street, New York 30, N. Y. Entered as second class matter December 13, 1948, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Reentered as second class matter September 18, 1948, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Subscription price, \$1.00 year. Single copies, 15c.

Our Bookshelf

THE GOD THAT FAILED.

Edited by Richard Crossman, with essays by Arthur Koestler, Ignazio Silone, Richard Wright, Andre Gide, Louis Fischer, Stephen Spender. Harpers, 1949.

THE COMMUNIST PARTY has always attracted intellectuals. Its founders, Marx and Engels, were both of this class; and Lenin its chief disciple in the twentieth century also. During the period between the two World Wars many of the fine minds of the time saw in Communism a faith, a creed and a hope for a chaotic world. In this new book, "The God That Failed," edited by Richard Crossman, six creative writers tell of their reasons for entering the Party, and their reasons for leaving. The result is a revealing picture of Communism and the intellectual confusion of the Twentieth Century.

All of these writers, except Gide, were born in the present century and grew up amidst the conflicts of war, economic confusion, and as Koestler says, "a disintegrating society thirsting for faith." They saw in the Communist Party an order to replace the chaos: an order in which there was justice and right. All of them, after a time, came to realize that there was no answer in Communism.

IT IS INTERESTING to note that all of these men were treated with suspicion by the Communists. For they were all free-thinkers, and this is one thing the Party cannot tolerate. Even though it may change weekly, and be manifestly untrue, the Party-line must be adhered to. The danger of the Intellectual for Communism is this: his mind cannot be held long by falsity. It is this that finally led all these men away from Communism.

In a prison in Spain Koestler came to realize that "man is a reality, mankind an abstraction; that men cannot be treated as units in operations of political arithmetic because they behave like the symbols for zero and the infinite, which dislocate all mathematical operations; that the end justifies the means only within very narrow limits . . ." These simple truisms are all contradictory to the Communist faith. And discovering them, Koestler could no longer tolerate prison camps in the Arctic sub-continent; nor later, after he had left the party while still remaining loyal to the Soviet Union, the pact between Stalin and Hitler.

SILONE'S faith in the Communist International was shaken during the Trotsky-Stalin battle, which led to the expulsion and exile of Trotsky. The Political Office of the Party was trying to railroad through the Executive of the Comintern a condemnation of a document of Trotsky on the Revolution in China. No one in the Executive had seen the document, but they were all ordered to condemn it. When Silone refused, he was reviled as "Fascist" and "petty bourgeois."

So with the others. All of them came to a point beyond which they could not go and

still remain real, integral human beings.

THESE MEN know the meaning of Communism for the world, probably as no others do. They have not only left the party, but they have become its implacable foes. Koestler even believes that in the final conflict it will be the ex-Communists, who will be pitted against the Soviet Union. While this opinion may be exaggerated, it is certain that these essays are important reading for all who must know the true nature of the force that imperils the world.

The most perceptive of these essays is Koestler's, the most moving, Wright's; the least interesting Gide's. But Gide, who is considerably older than the others, never got beyond the fringes; his assent was only superficial. The introduction supplied by Richard Crossman, a labourite member of Parliament, is a clear analysis of the essays.

One thing is certain, six men were looking for faith. They failed to find it in Communism.

Christopher Wayne

DANTE THE PHILOSOPHER

Etienne Gilson

Translated by David Moore
Published by Sheed and Ward

Without doubt, even Etienne Gilson would admit that book-lovers' Dante shelf is by this time far over-crowded. (So would Dante Alighieri). Yet **Dante the Philosopher** is a work which it is difficult to imagine in any other position than right along side **The Complete Dante or The Divine Comedy** on the shelf. The renowned French scholar has produced a book at once lovingly created, and unfailingly penetrating in its analysis. The attempts to classify Dante and to pigeon-hole him into some one or the other school of philosophy will go on, but even the most extreme adherents to the various sects on the matter will be forced to admit the cogency and skill of this book in proving that Dante was, above all, a poet, and as such cannot neatly be labeled as Thomistic, Averroistic, or what have you.

Gilson takes, in his attempt to ascertain the character and function among human activities which Dante assigned to philosophy, the work **Dante the Theologian** by Father Pierre Mandonnet as an example of the endeavors to make Dante stand for a particular school, in this case Thomism. Specifically, Gilson rejects Mandonnet's hypothesis that Beatrice is a symbol of Dante's possible clerical vo-

cation and of theology (conceived of as that of St. Thomas), and reaffirms the human reality of a girl named Beatrice Portinari as well as the poetic reality named Beatrice who appears in the **Vita Nuova** and the **Divine Comedy**. Mandonnet asserts that Dante was consoled for the loss of his vocation in theology (i.e., the death of Beatrice) by turning to the study of philosophy, especially in the **Convivio** and the **De Monarchia**.

To demonstrate Dante's true attitude toward philosophy, Gilson sifts through all of Dante's ideas regarding it. He examines in particular Dante's classification of the branches of learning, explains the political thought of the **De Monarchia**, and shows how Dante differs vastly here from St. Thomas in his ideas of the



spheres of the Pope and the Emperor. Dante, while indebted for much of his thought to Thomism, disagreed in this point.

The spheres of Theology, Ethics and Metaphysics—Pope, Emperor, and Aristotle—were for him independent of each other, though all dependent on God.

Thus, the various strains of thought entering into Dante's attitude on philosophy are lucidly and even oftentimes wittily discussed. Gilson never lets us forget that the work of Dante as that of a poet is infinitely mighty and far too universal in its conception to permit us to systematize it around any single thesis. If there is any "unifying vision" around which it is built, it is in Dante's personal idea of justice as a supreme virtue, and of the allegiances owed to that virtue. Beyond the particulars of Dante's special ideas based on the background against which he moved, we are brought by Gilson to see Dante's belief in a universal society based on Christian justice. Is this not strikingly apropos for today?

May Donnelly.

DESERT CALLING
Charles De Foucauld
By Anne Fremantle
Published by Holt. \$4.00

OUT OF THE pages of French history have come a succession of great

ON THE POOR

(Continued from page 1)

like a thief in the most absolute and ignominious destitution.

The Angels are silent, and the trembling Devils tear out their tongues rather than speak. Only the idiots of our own generation have taken upon themselves to elucidate this mystery. Meanwhile, until the deep shall swallow them up, Poverty walks tranquilly in her mask, bearing her sieve.

How aptly these words of the gospel according to St. John apply to her! "That was the true light which illumines every man that cometh into the world. It was in the world and the world was made by It, and the world did not know it. It came into Its Kingdom, and its own received It not."

"It's own!" Yes, certainly. Does not mankind belong to Poverty? There is no beast of the field so naked as man, and it should be commonplace to declare that the rich are the "bad poor."

When the chaos of this fallen world is sorted out, when the stars are begging for bread, and only the most despised dust of the earth is permitted to reflect their Glory; when men know that **nothing was in its place**, and that the rational species lived only on enigmas and illusions; it may well be that the torments of unhappy, unfortunate man, may reveal the wretched poverty of the soul of a millionaire, corresponding with his rags, on the mysterious Register of Universal Solidarity.

Indeed, it would be enough to disgust one with the idea of immorality, were it not for the surprises there are, even before what is conventionally called "death," and if the pastry that Duchess feeds her dogs with, which they vomit up again, were not destined one day to be the only hope of her eternally famished stomach!

The rich have a horror of Poverty because they have a

dim premonition of the expiatory conduct implied by her existence. She terrifies them like the gloomy visage of a creditor who knows no forgiveness of debtors. It seems to them, and not groundlessly, that the terrible poverty they conceal within themselves might well suddenly break through its shackles of gold and its wrappings of iniquity, and run weeping to Her who was the chosen Bride of the Son of God!

At the same time, an instinct inspired from below warns them against **contagion**. These detestable creatures sense the fact that Poverty is the very Face of Christ, the face that was spat upon, that put to flight the prince of this world, and in the presence of which it is not possible to devour the hearts of the poor to the sound of flutes and oboes. They feel that the propinquity of Poverty is dangerous, that the lamps smoke when she draws near, that the candles on their banqueting tables take on the appearance of funeral tapers, and that all pleasure succumbs—that is the contagion of the Divine Sorrows.

To use a trite platitude disconcerting in its profundity, the poor **bring bad luck**, in the same sense in which the King of the Poor declared that He came to "bring a sword." An imminent and inevitably terrible tribulation is incurred by the ban of pleasure the fringe of whose garment a poor man has touched, who has looked into a poor man's eye, face to face.

That is why the world is so filled with walls, from the Tower in the Bible that was to have reached up to Heaven—a Tower so famous that the Lord "came down" to see it more closely—and which was doubtless being built to keep away, to all eternity, those naked and homeless Angels who were already wandering about on the earth.

From the Woman Who Was Poor.

men and women who have influenced the destiny of France, but very few of them have made both a natural and supernatural impress to the remarkable extent that Brother Charles of Jesus did.

Charles de Foucauld (born in 1858) of noble birth was raised by his grandparents, and spoiled to such an extent by his grandfather's indulgence that he almost failed the medical examination for entry into the military school of St. Cyr, owing to his obesity. Lazy and slothful, he lived only for the pleasures of the moment, and coming into his inheritance at twenty-one he

enjoyed to the full the gay madness of the extravagant period in which he lived.

When his regiment was sent to Africa he flaunted all the traditions of his position by installing his mistress as the Vicomtesse de Foucauld in the little garrison town of Setif, where he was stationed.

Temporarily removed from active service for this breach of conduct, Charles was able to explore the native villages, study the Berber people and their customs, and thus began his supernatural odyssey that had its natural beginnings in the fascination and startling beauty of the majestic African desert.

A GENERAL INSURRECTION of the Touaregs in 1881 sent Charles back into active service, but after a year of soldiering he again resigned, this time to attempt the perilous exploration of the Moroccan desert. He made this journey disguised as a Jewish rabbi, and accompanied by the Rabbi Mardochee. His observations of the terrain where Europeans were forbidden prepared the way for the French conquest of Morocco.

(Continued on page 7)

Canticle of Simeon

*Now Thou dost dismiss Thy servant, O Lord,
in peace, according to Thy word;
Because mine eyes have seen Thy salvation,
which Thou hast prepared,
in the sight of all nations,
A light of revelation to the Gentiles
and the glory of Thy people Israel.*



Harlem Reporter

By MABEL KNIGHT

MAY ALL OF you have a happy Holy Year! It has started well with us in many ways. On January 8 Gerard Kaufman and Elaine Guster were confirmed by Bishop Flannelly in St. Patrick's Cathedral among a large group of adults. Afterward we had a supper party in Madonna Flat with red candles and liturgical posters symbolizing the Holy Spirit, "Fire of Love."

Sheeds at Outer Circle on Marriage

Then we went to the Outer Circle at Earl Hall, Columbia University. We heard Jim Quinlin and George McAuliffe talk very well on marriage as a natural law. Then Frank Sheed, the chairman, after heckling them most ferociously and being answered ably, gave a fine talk on the subject. It seemed to him that the frequently-divorced celebrities didn't have enough personality to interest anyone for over a week. Mr. Sheed feels that Catholics should stress the positive good of marriage instead of the forbidden things. Two weeks later Mrs. Maisie Ward Sheed was chairman for a fine group of talks on marriage as a sacrament. These evenings make us wish the Sheeds would write a book on marriage. The apostolate to married people is a great one, and I can't think of two people better able to explain, as they live, marriage in Christ.

Legacy

Through the kind mention of Rev. Vincent Donovan, O.P., 'Friendship House of Harlem, Incorporated (our official name), shared in the will of Miss Ottily Biehn. May she and our other deceased benefactors be rejoicing in Heaven because of their kindness to us, as well as their other good deeds. We first heard of the legacy during our darkest period, financially speaking, and it gave us new hope and another month's credit with the printer. Now when it actually arrived, it found us in a low spot after our Christmas expenses and our payment on the farm mortgage. So we were able to have a well drilled and a good second-hand oil heater for the third floor of the farm. Our city bills are paid also. God and His friends are good to us. We ask your prayers for our benefactors. If any of you wish to mention us in your wills our official name is "Friendship House of Harlem, Incorporated." We're at 34 West 135 St., New York, N. Y. Money will be needed for a long time before the words and actions necessary for the reign of the charity of Christ in all hearts can be accomplished.

Civil Rights Rally

Three of us went to Washington for the National Association for the Advancement of Colored People's Mobilization for Civil Rights Legislation on January 16. The volunteers paid the way for their representative, Evelyn Davis, Mrs. Charlotte Marsden paid for Anne Foley and myself. About 800 people were on the 6:30 A. M. train from Pennsylvania station. Leaders of the group were careful not to

accredit Communist sympathizers in spite of their loud and persistent demands on the train. In the hall of the Library of Congress, where Representative Adam Clayton Powell received us, there were attempts in the Communist manner to take over. But these were effectively squelched by Mr. Charles Levy, the chairman. The whole program was conducted in an orderly, dignified manner which reflected great credit on the NAACP and our colored brothers who are working in a peaceful, constitutional way for their rights as American citizens of long standing. As I walked the fifteen blocks to the station I saw the beautiful broad streets, trees, and lawns setting off the magnificent buildings with the white dome of the Capitol shining in the background, surmounted by a statue representing liberty. Then I thought of the overcrowded, unsanitary alleys where live the colored citizens who have built up and cared for so much of this magnificence. I thought of the boys' clubs which exclude Negro youngsters, restaurants where Negro Americans cannot eat, and other unfair and stingy treatment which Negroes receive in the capital of our country. As Thomas Jefferson said about the treatment of Negroes in his time, "I tremble for my country when I reflect that God is just."

Staffworker on Welfare Island

We go over to Welfare Island to see our young house-mother, Margaret Nicholson, who is in a wheelchair most of the day, crippled by arthritis. She is in the Goldwater Memorial Hospital, where some of the finest research in the treatment of arthritis goes on. There is a Catholic chapel on her floor, and she wheels herself down to Mass when she is well enough, and to the Rosary in the evening. She is in great pain, but has her old wonderful patience and

offers her sufferings for Friendship House. She is probably our most effective worker. Please pray for her that she may keep up her courage with God's help to try to walk in spite of the pain and soon be able to come back to us. If you would send her cards or little gifts it would help her and also her friends there, for she is a most generous person. Margaret's address is Ward A-22, Goldwater Hospital, Welfare Island, New York City. If you want to visit, the hours are 1 to 3 except on Saturdays. At 59th Street and 2nd Avenue you can get a trolley which will take you to Welfare Island.

Help Wanted—Salaries Laid Up in Heaven

Librarian—Full time for our fine Catholic lending library. Someone who will use our window to bring Christ's truth to passersby.

Clothing room workers to unpack, record, sort, and give out clothing. This is hard work, and should be done in the daytime. People at night are usually too tired for such strenuous activity. Housewives, can you give an afternoon or morning a week to clothe God's poor? We also need workers to thank the good people who take the trouble to send us things, es-

pecially for men and children. People to pick up clothing are badly needed also.

Regular contributors who will relieve us of financial worries and leave us free to promote the charity of Christ.

Lecture Tours

Muriel Zimmermann and Eileen Sharkey have been lecturing practically full time for Friendship House. Several others from the staff and volunteers have also gone out. Muriel has been around New York, New Jersey and New England, while Eileen has been in the Middle West from Detroit through South Dakota. They are planning to go to California and New Orleans in March and April. So if you people throughout the country want your group to hear first-hand about Friendship House and help support and spread the work please write to Muriel Zimmermann, Box 54, College Station, New York 30, N. Y., or Eileen Sharkey, Blessed Martin's Farm, Marathon City, Wisconsin. Your nearest Friendship House also has good speakers to send out. All Eileen's and Muriel's fee go to Friendship House, but the main purpose is to spread the idea of the lay apostolate for interracial justice. You'll enjoy hearing and seeing them.

VISITOR FROM AFRICA

Bishop Joseph Kiwanuka, native African, who heads a Uganda diocese, recently visited both the Friendship House in Washington and the one in New York. He charmed us with his sincerity and graciousness. He is looking for funds to build a seminary in Africa, to increase the native clergy. We, of course, want to help and so we are telling you!

This is his description of how Pope Pius XII had directed him to get help:

"When I was in Rome last August I told the Holy Father that I had not enough priests," the Bishop related. "When I was introducing myself to the Holy Father he said: 'I know you. I consecrated you ten years ago. Do you remember what I said to you then?'"

"Yes, Your Holiness, you said: 'My son, I am very happy to renew in you the Af-

rican Episcopacy, discontinued since the time of Augustine.'"

"And do you remember what more I said?" asked the Holy Father. Then, without waiting for an answer, the Pope continued: 'I said that I would like to consecrate many other African Bishops, but my consecrating them will depend on you. If you succeed you will encourage the Holy See to consecrate many more African Bishops. Now, did you succeed?'"

"It is not I who should answer that question, Your Holiness. The Cardinal charged with that work has already made his report to you. I think he told you that I do my best, but that I have not enough priests to develop my diocese."

"Why? Are there no vocations?"

"Yes, Your Holiness, an average of 80 boys a year come to me anxious to be priests. Last year, of all who applied, I accepted only 20 because I have no place to lodge them. I have no seminary."

"But your fellow Bishops in Uganda have seminaries, why not you?"

"My fellow Bishops, Your Holiness, are from outside, from America, Canada, England and Italy. They have friends in those countries who helped them build seminaries. I was born in Africa. All my friends are there in Uganda, and they are poor. They cannot help me."

"Go to England, then," said the Holy Father. "Go to Canada and to the United States and there make friends who will help you."

Chicago

By BETTY SCOTT

WHEN DOROTHY DAY, of the Catholic Worker movement talked at Sheil School recently, she told us that, according to Canon Law, every parish is to have a house of hospitality to take care of those who are, humanly speaking, the least of Christ's brethren. Now, in Chicago, we are praying for a Catholic house of hospitality, a place where men can go for a temporary shelter, or for a meal.

Since June we have been feeding men daily. We have not been able, however, to provide a place for them to stay even a few hours, much less give them lodging. Responsibilities are constantly tugging on our heart strings. We can not send people away hungry, when there is no place to send them. Yet we can see "bread-line apostolate" engulfing all our work, when there is so much need for the children's center, for getting to know families, for getting at the roots of racial prejudice and the deeply-entangled social evils which make a society where men can not provide for themselves. We try to do a patchwork job, hoping that you will pray with us that soon, lay apostles will arise to begin a house for homeless men. The need becomes more urgent day by day, and we grope trying to fulfill tragic needs, and still not lay down those responsibilities we have already accepted.

ONE OF THE more refreshing of these responsibilities is what would probably be called, officially, our youth program. To us, it is just the kid's center. Six to thirteen-year-olds (that is: when there-



Democracy is Christian to the extent that it expressly and effectively recognizes in practice that it has its foundation in the spiritual nature of man and accepts and seeks to realize the inspiration of the Gospels.

—Act of Montevideo at the 1947 Reunion of the Christian Democrats of Latin America.

FRIENDSHIP HOUSES

Chicago Reporter

By BETTY SCHNEIDER

Isn't a younger brother or sister that has to be "minded" come to us every afternoon after school. Since the holidays, we've been trying to build little interest groups, so that each child can get more personal attention. Our boy's craft program is taking a spurt forward with Will Mische and Jack Golden who have, at the moment, glowing plans for all kinds of handicraft.

WILL HUMPHRIES is returning as a leader of Senior Boys' Scout troop, which meets on Wednesday nights. The group is young, but promises big things. One of the first projects is getting the trophy shelf in order in the corner of the Casita. That looks a little optimistic to me, but Mr. Humphries assures us that the signaling trophy is "in the bag." Part of the planned program is "service," which will include helping with the general work of F.H. every month.

Shirley Renner and Ann Stull, the "head ladies" in the younger children's program, are also concentrating on helping the teen age girls work out weekly activities for themselves. There will be basketball, and crafts, and there will also be socials. The basic emphasis, however, will remain, not so much on getting highly organized groups, as it will be on getting to know the girls, and giving them real help toward living a fuller life. With so many people rushing through life, with no idea of their tremendous destiny, it seems important to keep hitting on the fundamentals of why we are here, and where we are going. It is doubly important to our

teenagers; they must have some real lasting helps for a life that, for the most part, will present more than its reasonable share of hardships and problems.

WE'RE LOOKING, incidentally, for a kind angel with a sound projector movie machine, to lend, or for someone who has the "know-how" about getting a projector in good repair at a ridiculously low figure. In fact, we're hardly leaving a stone unturned in our search, for we have a number of good educational films available for children and for adults. If any of our readers can give us any suggestions or helps, we're eagerly awaiting them.

I'm afraid we don't mention often enough the important part which our volunteer workers (the people who come from all parts of Chicago and its suburbs, spending several hours a week or more working with us) play in the broad plan of F.H. They work with the children, they help in the library, they are "cook's helper" to Teevy in the kitchen, they visit the sick, they are, in fact, a part of everything that happens at

the House. Not a small part of their efforts too, are in their own communities, and in their offices, where they carry the torch for policies built on full Christian principles.

FOR THE task of being a fully informed "apostle," the volunteers are constantly training themselves. This month, for example, Father James Gillis, O.P., is giving a series of three talks on the philosophy of politics on Wednesday evenings at 8. Schooled with the Apostolate of Public Opinion, C.I.P., in addition to having much formal training in the field, Father Gillis will give us the fundamentals for political action, from a completely Catholic slant. The talks will be on February 1, 8, 15. While arranged especially for the volunteers, they are open to all. For those of you who are Chicagoans, and who don't often get down to visit us, we invite you to come down some Wednesday night this month. You can get acquainted with the staff and volunteers, and Father Gillis is sure to offer many worthwhile helps toward being a better Christian and a better citizen.

Blessed Martin's Farm

By Andrey Perry

With the help of the Holy Ghost and our many friends in and around Newburgh and Montgomery, Blessed Martin's Farm is steadily getting ready for a full schedule of activities. There were so many necessary things that looked impossible and yet had to be done if we hoped to continue through the winter. But hope and prayer has brought it's reward and the charity of our friends and neighbors has helped us to add the improvements we desired.

The gas range which has just been connected and paid for by Peggy Curran and other Newburgh friends will reduce our cooking time in half. The one hundred foot well just completed will make running water feasible for the house and our next door neighbor, Andy Merrick has very generously offered to help Barney install the water in the house.

Yes, we certainly have a lot to look forward to... both materially and spiritually. Judging by the first of our study weekends given by Fr. Ed Dugan for the volunteers the farm is going to be very popular in the future. It offers an opportunity to meet and talk to leaders of Catholic action and people active in the lay apostolate; discuss the problems of the times, and clarify ideas on integrated Christian living. Race and Marriage with Fr. Joseph Cantillon is the next study group scheduled for Feb. 4-5 and once more it looks like we will have a full house. Because of the accommodations in the house during

these cold months our study groups must be confined to not more than twenty, so if you are planning to join us at any time we would love to have you but please write for information early. You may contact Miss Muriel Zimmermann, 34 West 135th Street, N. Y., or Miss Audrey Perry, Blessed Martin's Farm, R D 1, Montgomery, New York.

The recent death of Dr. Daniel O'Leary was indeed a shock to all of us at the farm. We knew him (as did many others) as a friend that we could always turn to in time of sickness or trouble. He served mankind and his community with skilled hands and an alert mind and a sound belief that all men share in the divinity of Christ and His Mystical Body. We surely have no doubts that Dr. O'Leary has reaped an eternal reward. May he rest in peace.

There is no real Negro history. History is history, but the white man left us out when he wrote his history books. When our contributions are written in the books along with other Americans, my job will be accomplished.

—Carter Godwin Woodson, Founder of Negro History Week.



Washington Reporter

By MARY HOUSTON

MORE AND MORE homeless jobless men are finding their way to St. Peter Claver Center as the word passes along the grapevine that the people at 1513 You St. are willing to share their board. We have helped with weekly room rents when we can. One volunteer friend of ours, Mrs. Senetta B. Anderson, who manages to see Christ in all, will lodge anyone we send to her as her contribution to the work of the center. But most landladies won't rent a room to a man hopeful of making a new start unless he is decently clothed. Recently we sent out a letter to the pastors in D.C. and to the seminaries asking for men's clothing, and pray it will be answered since June in January is over and winter here at last. We've had the joy of seeing some of our brothers-in Christ get jobs and we have certainly shared their enthusiasm.

Advent was a prayer-full time for us at the center... a novena of petition to St. Benedict the Holy Negro that our begging letter would be answered and one of thanksgiving that it was... to the extent of our present needs which indeed seems to be the way the Lord wants us to carry on here. It's nice if a semi-annual appeal brings us money enough for six months but apparently the will of God is otherwise and that's enough for us. We read daily from the Benedictine booklet "Christ the Light Is Coming," and what with a wonderful liturgical novena complete with Old Testament prophecies and the beautiful O Antiphons we were psychologically prepared when on Christmas eve Matt's Advent wreath got loose from its ceiling mooring and fell literally into our teacups. Someone laughed and said "Well, Advent is certainly over with a bang!" We were tired from the kids' party preparations and so rushed preparing a bunch of Christmas baskets that the cook (me!) forgot to prepare an evening meal and tea and cookies substituted. We don't miss many meals around here, however, thanks to Ellen, who starts off the week as chief cook and gets things organized for the lesser fry who are scheduled for later in the week.

OUR VOLUNTEERS-turned-carollers gave quite a few segregated D.C. institutions something to look at and listen to during Christmastide. One blunt brightfaced sister guide said to the Negro members of our group "Are you going to sing with them, too?" An affirmative reply brought a "Well, come along then!—but don't you know any Irish songs?" Adaptable and unabashed despite some thirty Christmas carols on our repertoire, we burst into "When Irish Eyes Are Smiling" and perhaps won a friend for the cause. Freedman's hospital was somewhat of a revelation to our vols of paler hue who had not visited this fine hospital staffed mainly by Negro doctors and nurses. Smiles and handshakes for the bed-ridden old folks at the D.C.

Home for the Aged were perhaps more welcome than our singing. Anyone in Washington looking for a work of mercy to bring the light of Christ to forgotten souls has here an institution in great need. Most fun of all was singing under lampposts with lighted candles at our neighborhood Seaton Place. We felt like Pied Pipers with about 50 kids trailing after us and joining in the singing.

CHRISTMAS was reunion time, too, and it was good to welcome old friends like Larry Lee en route to work at Blessed Martin's Farm Larry Stafford, now a Paulist seminarian, Our well-loved and much-missed Anne Foley from NYFH and to greet Betty Delaney our new staff worker from La Crosse, Wisconsin. It gave us joy to hear from Joe Gilligan former staff worker who left us for the Atonement seminary, Nick Guthrie (now Frater Paul, OFM) Father Simeon, OSB and scores of others who sent their prayers—which we need so much.

MONDAY NIGHTS have been excellent and especially noteworthy the double lecture of Fr. Stephen Hartdegen, OFM, scripture scholar and YCW chaplain. The first part dealt with the liturgy of Christmastide and the latter part was on the Holy Land complete with slides. Bill Donahue and Virginia Sobotka, our "window dressers," giggled during the second lecture as Father described the locale of Our Lord's birth and neatly destroyed their illusions about the Bethlehem country side. Bill had already poured two bags of sand into the window for the display! We had a sandy desert for the cave anyway and nobody much minded.

We are in the octave of the great feast of the Epiphany as this is written—reminding us that as Christ manifested His Divinity to the Gentiles so we must manifest Him to the world by our lives and try hard to be saints!



Negro History Week

(Continued from page 1)

aration. "Let's forget," he says, "let's start where we are; we are capable of building our own world." Yes, he is, a shallow world of sin—the only thing he has created.

And so it is in the study of a history. Refusing to dig deeply enough, we lay a foundation so shallow, the edifice we try to raise thereon topples to a woeful doom. If you want to raise a high building, sink its foundations deep.

Between the fourteenth and seventeenth centuries, a people, a continent—Africa—was raped. And to cover up the sin an abortive "HIS STORY" was written or not written at all. As a people, a nation was raped, so was history to keep pace. And such an abortive "HIS-STORY" studied today gives a world endeavouring to right the wrong a false diagnosis from which to proceed. Trying to build the edifice of unity, of the dignity of every human being in his own sight, in the sight of his fellow man, in the sight of God on such a shallow, artificial foundation, is it any wonder so many edifices are toppling all around? Is it any wonder that Negro History Week was born?

NEGRO HISTORY Week, yes but it is still an abortive thing. For a few brief days it brings forward HIS-STORY (Negro) but out of context, lopped off from the main stream, an appendage as it were. And stuck on things have no place of dignity, any

adversive knife can cut them off. Witness once a year, "Negro History Week" lopped off until the next. Why must this rape continue, this indignity be suffered? Because we have not dug deep enough. If we will dig deep enough we will find the truth, and



even though it hurts our honest heart will compel us to action.

Negro "HISTORY" Week will continue to fail until it stimulates some one to dig deep enough, to throw away the false His-Story and rewrite world history—a history that points up the dignity of all men as sons of God with a unique contribution to make in and of himself to God and His created world.

SOME ARE DARING to write now and are writ-

ing. Will you be courageous enough to read? I can recommend no better book to start with than W. E. B. Du Bois "The World And Africa." Let us hear the conclusion of the whole matter in his own words.

"In view of the present world catastrophe, I want to recall the history of Africa. I want to tell its story so far as distorted science has not concealed and lost it. I want to appeal to the past in order to explain the present. I know how unpopular this method is. What have we moderns, we wisest of the wise, to do with the dead past? Yet, 'All that tread the globe are but a handful to the tribes that slumber in its bosom,' and who are we, stupid blunderers at the tasks these brothers sought to do—who are we to forget them?"

"I remember once offering to an editor an article which began with a reference to the experience of last century. 'Oh,' he said, 'leave out the history and come to the present.' I felt like going to him over a thousand miles and taking him by the lapels and saying, 'Dear, dear jackass! Don't you understand that the past is the present; that without what was, nothing is? That, of the infinite dead, the living are but unimportant bits?'"

"So now I ask you to turn with me back five thousand years and more and ask: What is Africa and who are Negroes?" (THE WORLD AND AFRICA: Page 80)

Sanctity In Harlem

(Continued from page 1)

Avenue—over 3,500 people live. While this is one of the more crowded blocks, the average per-block population is well over 2,000 persons.

This, of course, means sub-renting, doubling of families, insufficient room for the comfortable functioning of family life. In fact, about 15% of people in Harlem live in homes where the crowding is more than 1½ persons per room.

This great population concentration in Harlem is due to several causes. Segregation is the most important one. Because of it the housing available to the Negro is always limited. Restrictive covenants, now illegal, and the unwillingness of builders and banks to construct and finance housing for Negroes have kept colored families locked in Harlem. In the meanwhile the population continues to increase. Since 1918 the population of the area has increased approximately 600%.

Another reason for overcrowdedness in Harlem is that rents are relatively high. This makes it necessary for a great many apartment dwellers to rent out rooms to keep up their own rents. The average Harlem family pays about 30% of its income for housing, and some have to pay as high as 50%. Again this is partly due to segregation. For Negro housing is thrown upon a supply-and-demand market of its own; since the supply is limited, landlords have been able in the past to ask more per

unit than for comparable housing in other sections.

Bad housing conditions exist not only for the poor, but also for middle-income families. According to a survey made by the Urban League of Greater New York, 75% of interviewed families, with incomes of \$3,000 wanted to move to suburban areas, and 90% of these wanted to buy their own homes. The average price these families were willing to pay was over \$7,500, and some were willing to pay over \$9,000. The Urban League found that the majority of these people socially responsible, and had spent considerable sums to keep up their present dwellings. Yet no builder was willing to undertake their business. Again this is a problem of segregation.

Advances have been made. The city has built three apartment colonies in Harlem. In all these will hold a population of 11,000 persons in 3,100 dwelling units. For middle income groups a large apartment colony, Riverton, was built by the Metropolitan Life Insurance Company. Also Negroes are moving to Queens and Brooklyn, but here segregation continues.

While these things relieve the congestion somewhat, they do not supply the real solution. Harlem will continue to exist and to be overcrowded as long as segregation continues. Unless Negro families are permitted to move wherever they choose on equal terms with white families we

cannot hope to avert this evil, and the evils that result from it.

Bishop Ancel has said again: "Bad housing. Perhaps this is the most serious (evil) of all. Perhaps it is this which causes most immorality. Overcrowding, promiscuity, dirt—it is impossible to avoid them. Strain, nervous tension, never a minute to rest from it. Who can withstand

To love God we must have three hearts in a single heart. One must be a flame for God, the other must be of flesh for our neighbor, the third must be of bronze for oneself.

—St. Benedict Joseph Labre.

it?" So proper housing becomes more than just a material necessity, it becomes almost a spiritual necessity. It is possible to become a saint in poverty, but can we expect every one to be heroes?

To restore the world in Christ then means this: that all people be given adequate facilities for the proper functioning of family life, which means proper housing, proper employment for the head of the family, and sufficient money for comfortable living; also it means that all men

New York Youth Club

WITH THE help of the Holy Spirit our Youth Club is running again with full activities. I have been fortunate enough to have been put in charge after my baptism of this wonderful group of youngsters we have in our neighborhood. They are giving me joy and problems. And yet those children, some without education, some without manners, are still so close to God.

After having organized the Friendship House Teen-Age Group we have set up, with the help of the Board of Officers, all members of the club, the complete program.

On Monday nights we have club meeting.

On Wednesday nights we have open discussion and moral laws and Negro history.

On Thursday nights we have ball practice, woodwork and dressmaking.

On Friday nights we have preparation of reports due to the fact that our Youth Club

will put out their own newspaper beginning next month.

On Saturday nights we have social gatherings.

WE ALSO have an organized program for the younger children in the afternoons, for which we have fine volunteer help.

It is amazing how those children who seemed lost to me at the first have such great possibilities in life. Most of them have remarkable sense of affection and understanding; their ambition is great, and their faith in God is grand.

This will give me a chance to make an appeal to all of you readers who are able to make any contribution in the line of games, equipment, or club furniture because we do not have any financial allowance, and the needs are many. I would like to welcome any of you who make a trip to New York to visit our club and to participate in our club activities.

Gerard Kaufman.

News Story of the Future

(Continued from page 1)

said Dr. Diddle, "gasped out that he wanted to live. It's most distressing."

The case is complicated by the fact that Mercy Hospital is operated by the state and a legal question is posed as to the right of Newgate to refuse the service offered him.

Finman Breeze, psychiatrist emeritus of Splenic College, himself within six months of the age for legal release, has further complicated the case by stating in an interview yesterday that Newgate's feelings in the matter should be given some consideration. "The cause of science and humanity will be advanced," he said, "if we are given an opportunity of examining and evaluating this unusual case. It may be that the time has come for a fundamental re-examination of the principle of merciful release. We might also want to reconsider raising the age of legal release as this is an allied problem."

Frank Goodman, 30 State Administrator of the Merciful Release Department, took immediate issue with Dr. Breeze. In a statement given to the press late yesterday he declared: "The laws of this state must be obeyed and 'I'm going to see to it that those pertaining to merciful release and retirement from life at the legal age are not violated. People like Dr. Breeze do not realize the far reaching complications such re-examination may involve. Our society is strictly regulated on an economy that finds no profit in prolonging the lives of the incurable or of the aged. Our morticians have been able to plan their work in advance just like everybody else; our crematories, like every other industry, operate on a four day, 30 hour week; our taxes are not wasted in supporting hospitals for really serious disease, neither do we waste money on old age pensions. In

short the balance we have achieved remains delicate and people like Dr. Breeze must keep that in mind.

"I suspect that Dr. Breeze is not acting in good faith as

White America, so long as it does not give the Negro equal opportunity, deprives itself and the world as much as it deprives the Negro of potential leadership.

—October 1949 issue of INDUSTRIAL TRENDS devoted to the role of the Negro in science.

he is himself due for legal release within the next six months. In fact, I believe he is not thinking so much of the general welfare as of his own welfare and this is unpardonable cowardice. Aside from this, we cannot have any return to outmoded Christian principles which declared that man possesses a dignity over and above that of other animals, nor can we return to that cruelty which permitted people to live on in useless pain, a burden to themselves, to their families and to society. In pain there is no redemptive release."

At an early hour this morning Newgate was reported still alive and in defiance of the law. He thus becomes the first to survive two days at Mercy Hospital.



De Foucauled

(Continued from page 3)

Playing the role of a religious Jew, and having many opportunities to witness the Arab's complete surrender to God, he found that faith was a living reality to the Moslem and the Jew, and in their strong belief, his own loss of his Christian faith filled him with a sense of shame.

His mission of exploration a success, he returned to Paris, and the slow process of a soul's search for God began. The faith of his aunts and his cousins led him to pray, "My God, if You exist, make me know You." Charles was led to his God by the holy and revered Abbe Huvelin, and after he had made his "second First Communion," he desired to live only for God by entering a Trappist monastery.

FINDING The austerities of his new vocation not severe enough, he began to outline his own idea for a new non-hierarchical Order with a rule of absolute poverty, manual labor, abjection and silence.

To live the hidden life of Our Lord at Nazareth was now his goal, and the divine discontent that seethed within him led him to leave the Trappists and travel to Nazareth to take up his abode as a gardener at the Convent of the Poor Clares. He spent up to fifteen hours a day in their tiny chapel, "lovingly at God's feet."

Originally Charles preferred the more humble vocation of a brother, but ten years after leaving the Trappist monastery of Our Lady of the Snows in France, he returned to finish his theological studies and to be ordained to the priesthood.

AND NOW began the task that God had predestined for him from all eternity, the bringing of the Blessed Sacrament to the sands of

the Sahara, and by the Divine Presence sanctifying the Arabs and Moslems. His life during the next fifteen years in ministering to the needs of French soldiers and to the native tribes was spent in prayer and hard labor with the Sahara for a cloister, and his desire to live a life of silence and meditation had to be given up in order to completely identify himself with the people among whom he labored.

Anne Fremantle has given us in this book an unforgettable picture of a great soldier-saint, whose beatification process was introduced in Rome in 1927 by the White Fathers who even during his lifetime felt a tremendous veneration and respect for this holy man. Drawing on the voluminous output of his own writings of spiritual matter and letters to and from his family and spiritual directors, she has re-created a soul's desire to bring God to those whom Christianity has almost completely neglected. Beautifully written, with splendid descriptive passages that portray the majestic natural fascination of the African desert, and the hard but exotic ways of life of the natives, she has given the reader much food for thought in the strange paradox of a very holy man who equated the glory of France with the glory of God, who lived a contemplative life in the midst of vast activity and travel, but whose whole life after his conversion was spent in seeing Christ in his fellow-man.

Helen Dolan.

If great trials are avoided, great deeds also remain undone, and in hugging a miserable sense of security, the possibility of nobleness is utterly lost.

—Canon Sheehan.

Yellow Star, Brown Skin

(Continued from page 1)

skin. I have been advised if I should try to do anything about it, not to be sentimental and work on facts. Facts that a race has been enslaved for hundreds of years and for this reason some of them lack education and do not have the same opportunities. But how can one ignore his feelings, his human decency, his self-respect and just fight on facts?

And I decided to take a trip across country, especially through the South, the "jim crow land." In Texas I was beaten up, accused of being mentally unbalanced, and put in a psycho ward because I entered movies and busses through the doors reserved for Negroes and because I was seen in the company of a Negro girl. In Georgia I was put in jail for making speeches and revolting against the crime of discrimination. In California I was expelled from a hotel after receiving some of my Negro friends. In Washington, D. C., capital of the United States, land of the free, I was fined \$25 for ignoring the law of jim crow. Yes, those are the incidents I have

run into since my arrival in the United States.

WHILE I WAS a member of the French Resistance I went through concentration camps and through the so-called ghettos. Those people were denied their rights by the Nazis and lived in abominable conditions. I saw Hitler's henchmen kill, burn, stone their victims, and the whole world was protesting against such actions. The United States, while responsible for the victory over the Nazis, what does it allow?

I could never understand this problem. I was outraged against it, but I am so much more now since I have become a Catholic. How can a Catholic, who believes in Christ, who is part of the Mystical Body of our Lord, follow such an attitude? How can he consider himself better or different from his brother even though he has a different skin? Yes, this is the problem of the United States; this is the problem of the human race. It is a sin against God to permit it without trying with all our means to eliminate it.

Good News Items

(Continued from page 1)

party to assert more active leadership and initiative in the matter of civil rights. The Republicans have an opportunity to implement the passage of the anti-poll tax, anti-lynching and FEPC measures by reason of the deep division among Democrats on these matters. The Republican party, itself pledged by its 1948 Philadelphia platform to such enactment, nevertheless prefers to align itself with the States' Rights Democrats as plainly and simply anti-administration. In this particular instance the Republican party happens also to be anti-Republican.

Needling such as supplied by the *Times* editorial is by way of good news if only the Republican party could or would realize it.

Dr. Percy L. Julian, 50, a research chemist and grandson of a slave, was named in January as "Chicagoan of the Year." The honor came to Dr. Julian for his work in the development of synthetic drugs for the treatment of arthritis and rheumatic heart disease.

We presume that "Compound S," which Dr. Julian made from soybean proteins and which has been described as the most promising of his synthetic creations, will work as well for whites as for Negroes.

Also in the line of good news is the lead article in *The Saturday Review of Literature* issue of January 21.

Written by H. A. Overstreet, professor emeritus of philosophy at the City College of New York and author of "The Mature Mind," it's called "The Gentle People of Prejudice." The article says things like this:

"The basic moral law requires that as a man is and does so shall he be judged.

"Everyone who accepts for himself the special privileges that go with denying them to people of a subordinated race makes possible all the cruelties that arise out of such discrimination.

"It is the respectable people who would not dream of letting a Negro enter by the front door who are inwardly corrupt because they are willing to insult without knowing that they insult.

"What prejudice does to the prejudiced is, in subtler or in grosser ways, to work this inner corruption. This is the image we need to build of the people who claim white supremacy and Christian superiority. They are intellectually sick and morally sick people. What is worse, they are sick people who try to make their own sickness the measure of their society's health."

We note in this connection that a claim to Christian "superiority" is itself unchristian. This point was not made at all explicit in the body of the article.

Readers are invited to contribute items which they think may be of news interest in this department.

Action in Chicago

By Mary Dolan

As the Feast of the Prince of Peace was approaching, members of Chicago organizations that make up the Council Against Racial and Religious Discrimination met at Hull House to review the "incident" which had occurred November at 56th St. and Peoria.

What was the "incident?" A man (he had recently



bought a home in the neighborhood) had a meeting in his home. Some of those who attended were Negro. The man himself was Jewish.

That small event was enough to touch off one of the most disgraceful events in Chicago's history. The rumor started that Negroes were moving into the neighborhood. Mobs of hundreds of people formed outside the house for three nights in a row.

CCARRD called the meeting to point out where city officials, the police and civic organizations had failed, and to map a positive program for preventing future "incidents." A 10-point program, suggested by Homer Jack, former chairman of CCARRD, outlined these aims:

1. Continue to work for a stronger statement from the

Mayor. (CCARRD was instrumental in obtaining a statement prior to the meeting, but it was generally felt that a more emphatic one was needed.

2. Obtain a human relations police squad, similar to the labor squad used with good effect in situations involving labor relations.

3. Expand and enlarge the training for police. (Described in the December *Interracialist*.)

4. Investigate "Neighborhood Improvement" organizations to determine whether they are constitutional.

5. Encourage formation of local human relation councils.

6. "More sophisticated" handling of racial disturbances in the Chicago press. (A much-disputed question in Chicago has been whether these events should be given more publicity.)

7. Direct intervention by Mayor with top religious officials in neighborhoods where racial tensions are endangering the peace.

8. Formulating an emergency program in public and parochial schools, to prevent teen age "mobs" from forming in neighborhoods where tensions develop.

9. Statement of continued confidence in the Commission on Human Relations. (The Commission is a civic agency established by the city several years ago to deal with problems of human relations.)

10. Renewal of effort for a Carey Ordinance—if not by legislation, then by education. (The Carey Ordinance was defeated by the City Council last year. It was an ordinance, similar to New York City's law, forbidding discrimination in publicly aided housing.)

FEPC Failure

(Continued from page 1)

mended the Civil Rights Mobilization, telling them they were a great support to his civil rights program.

One of the most significant sidelights of the Mobilization was the attempt of New York City and Philadelphia communists to crash the party. The New York delegation of about 800 was hounded all through the three-day session by communist agitation on the

sidelines. True to communist tactics, their plan was to turn a serious and orderly appeal for justice into a riot. Senator Lucas (D., Ill.), who spoke to the delegates Monday night, January 16th, was heckled from the audience in unmistakable red tones. However, because of careful screening, communists were not able to get their red label on either the Civil Rights Mobilization, or on any of the organizations represented.

Police Progressing in Chicago

By Philip MacIntyre

Police Commissioner Pendergast has issued a circular order to commanding officers of the force defining official policy in the handling of future disturbances such as the South Peoria Street outburst.

Chicago police procedure in suppressing disorder and dispersing crowds will be modelled on the plans drawn up for the St. Paul and Louisville forces by Joseph Lohman of the University of Chicago, Chairman of the Illinois Parole Board. Mr. Lohman has also recommended that a special detail of police be trained in handling human relations disorders.

Some of the high spots of the order follows:

"If a group has gathered at

the point of disorder, this group will be immediately dispersed and those refusing to obey will be arrested.

"... no one shall be allowed to loiter at or near the point of disorder...

"... if necessary such additional men as needed will be dispatched at once...

"District commanders will proceed to the location immediately upon receipt of the news of the disorder and take over command of the section."

The order was explained to police captains in meetings of ten, when they also were instructed to read it to their men at three successive roll calls.

You know, people are getting smarter all the time.

GREAT NEGROES

JUAN LATINO

ALL GRANADA was out the eighteenth day of October in 1565 to hear the Latin oration at the Casa Real de los Estudios. The people had thronged to do homage to Juan Latino, "the sage of Granada," only son of Ethiopian parents.

This was a far cry from the slave boy who had been brought to Baena at the age of twelve and sold to the Dukes de Sesa. Then he had gone to school only to carry books, as the personal valet and companion of Gonzalo, third Duke de Sesa. But the precocious youngster, not satisfied with a mere physical contact with books, turned, at first surreptitiously then openly, to the study of their contents, and his masters, to their credit, encouraged him to do so. And when Gonzalo and Juan, now friends rather than master and slave, attended the University of Granada together the Negro youth far surpassed the young duke in achievement. The slave's phenomenal skill in Latin earned him a permanent surname "Latino."

Even before he received his bachelor's degree, he was beginning to climb his rainbow. His servitude was now merely nominal and he moved in the highest social circles. Especially was he in great demand as a tutor to the children of the nobility. It was while acting in the latter capacity that Juan Latino fell in love.

She was Ana de Carlobal, one of his pupils, and a beautiful girl of noble birth. His pleasant manner and charming conversation soon broke the barriers of social position. And his sincere love, set to the strains of an enchanting lute and sung in a beautiful voice, won the lady entirely. The happiness of the ensuing marriage was never marred by the difference in race and rank, and we are told that Juan was given his freedom as a wedding gift.

The learned negro's star mounted even higher. When the chair of Latin in Granada's Cathedral School was left vacant in 1556, he filled it. He became the proud possessor of several degrees. And then the pinnacle of his triumph; he was chosen to de-

liver the Latin oration at the opening of the academic year in 1565.

Juan Latino was the brightest star of the Renaissance in Granada. He was the city's greatest Latinist and humanist, an amateur scientist and a poet. His poems, however, are not great, despite their delightful lyrical expression. His literary spirit was stifled by the Virgian Latin which Renaissance convention required him to use. It would have been interesting to see the results had he been free to write in Spanish.

Latino's social life was quite full, for his eloquence, and above all, his satiric humor, were a delight to everyone. The fabulous Don John of Austria, whose deeds at Lepanto Juan celebrated in his long elegiac poem, the *Austriad*, made of him a close friend. Pedro de Guerrero, Archbishop of Granada, a man quick to recognize true worth, was Latino's most faithful sponsor. Also, the Negro savant was often seen walking in a monastery garden with St. John of the Cross, immersed in a discussion of the mysteries of the Faith.

Juan Latino was, as was said, famous for his witty repartee, most of which is still enjoyable today. Many of the quips passed by himself and his companions were at the expense of his color. Generally, they were given good-naturedly and taken the same way, but sometimes the Negro must have smarted under some malicious taunt. In the opening lines of the *Austriad*, he felt it necessary to address the Spaniards—in the person of Phillip II—in this fashion: "For if our black face, O King, is displeasing to your ministers, the white face is not pleasing to men of Ethiopia." Without question, Juan was always proud of his color and made much of it.

In his later years he lost his eyesight but continued to teach till 1586 when illness obliged him to resign. The years of his passing is uncertain, but he is supposed to have died at the age of ninety. At any rate, we may be certain that, as he wrote in his epitaph, "He will rise again with his faithful wife."

Elio Gasparetti.

JUST FACTS

Chicago Gets New Code

On Dec. 30 the city council of Chicago unanimously voted to adopt a new building code that it is expected will stimulate home construction in Chicago. The final vote came after a bitter two-hour debate in which the most controversial issue—prefabricated houses and wallboard versus plaster—was thoroughly thrashed out.

In the closing minutes of the session an amendment proposed by Ald. Merriam to permit extensive use of wallboard and widespread construction of prefabricated houses was defeated 39 to 11.

Changes Good

Although the new code is not completely satisfying with its prefab and wallboard pro-

joice. For, to quote the recent open letter of the NAACP to Mayor Kennelly, "No people stand to lose more by the retention of unnecessary hindrances to building than Negroes."

Chicago takes one giant step and one baby step.

Magazine Writes on Catholic Negroes

"Our World" magazine will publish in its April issue an ambitious 16-page spread on Catholic Negroes in New Orleans. Some 1,000 photographs have been made, and a crew of writers covered everything from Xavier University to the churches Negroes have built for themselves. Notre Dame, major seminary, where two Negroes are at present enrolled, will be treated.

The article will also trace the ordinary daily activities of some Negro Catholic families, their church organization meetings, professional and educational activities and charities.

The April issue will be on the stands March 1. Might deserve a look.

Beware, Jesuits

Kermit Eby, University of Chicago professor and former educational director of the CIO, told seven hundred theological students recently that the Roman Catholic Church is giving "mounting competition" to Protestantism in rural Dixie. He went on, "Either we treat the Negro as an equal, because of moral significance, or we will never win."

Harry V. Richardson, president of the Gammon Theological seminary, Atlanta, Ga., in expanding Mr. Eby's remarks, said, "The poor, ignorant and inadequate preacher is being replaced by well-trained Jesuits, backed by the resources of the greatest organization in the world."

Good ol' free competition.

Bunche Cited at X. U.

Dr. Ralph Bunche of United Nations fame received the Drexel award for "Distinguished service and devotion in the cause of humanity and the betterment of his fellow men" at a solemn convocation at Xavier University, New Orleans, Dec. 15. The presentation was made by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans,

who presided during the ceremony.

We haven't got any gold medals—will a pat on the back do?

New Orleans Told

In a recent review of the new Lillian Smith book, "Killers of the Dream," the Rev. Edward Sheridan, S. J., wisely commented to the Archdiocesan Council of Catholic Women, "We are together, White and Negro, at the Communion rail today because there we are united in Christ, and one with the other we can move the rail back, and be united in Christ in the body of the church, in the street, the bus, the professions, and on in our life."

Strong words to the ACCW, New Orleans, Father.

Killings Up—

There was one more lynching in the U. S. in 1949 than in 1948, making a total of three last year, it has been announced by Tuskegee Institute. In the five years, 1945-49 inclusive, there were 13.

Punishment was meted out in none of the cases last year.

Human Relations Awards Given

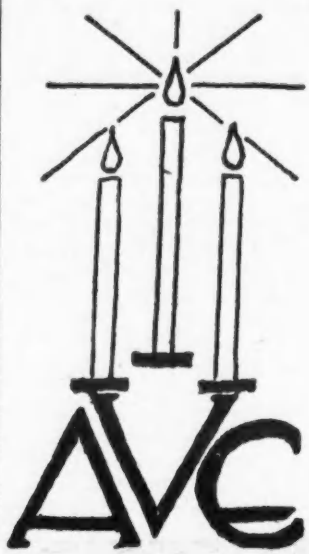
Awards in Human Relations for 1949 were presented to six Chicago groups and persons at the 4th Annual Awards Luncheon of the Commission on Human Relations, Dec. 15.

Those honored were Clifford Campbell, Dunbar Trade School; William Lee, Chicago Federation of Labor; James O. Supple, Religious Editor of the Chicago Sun Times; Maremont Automotive Products, Inc.; Radio Station WMAQ, and the Cook County Bureau of Public Welfare.

Wright Warns

Thomas H. Wright, Executive Director of the Commission, warned approximately 250 guests: "Despite the recent riotous disturbances on South Peoria Street, we must not lose our perspective regarding gains in human relations." He then cited concrete evidence of advancement, and concluded with another warning, that we can lose all gains "unless the forces of law and order are vigilant enough never to let a South Peoria Street happen again."

"The citizens of Chicago should back the mayor's recent statement of public policy and the implementing orders issued by the police department."



visions, it was allowed to pass in order to get definitely necessary changes from the old code.

These changes include the adoption of performance standards—the modern theory—in place of the old type specification code used in most cities; reduction of fire resistive requirements for corridors, stairways, etc.; permission of brick veneer homes in most of the city; requirement of only one stairway in two-story buildings with four or less dwelling units; and other considerations applying to lightweight steel construction, prefabs and wallboard, basement apartments, etc.

Alleluia

There is just cause for us of Friendship House to re-

CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

34 West 135th Street
New York 30, N. Y.

YES, I want to support Friendship House and receive the CATHOLIC INTERRACIALIST regularly.

I gladly contribute \$5* or \$.....*

Name

Street

City Zone.....

State

☐ Check enclosed

☐ Bill me

Mail immediately to Harlem FRIENDSHIP HOUSE
34 West 135th St., New York 30, N. Y.

*Of which \$1.00 is for a Bundle of 25.

*Of which \$1.00 is for an annual subscription to CATHOLIC INTERRACIALIST.

Return Postage Guaranteed
FRIENDSHIP HOUSE

34 West 135th St., New York 30, N. Y.